THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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IS POLYGAMY "UNNATURAL?"

BY ELDER JOSEPH BIRCH.

(Concluded from page 35.)

The next question to be considered is, Does it injure the health of a man to be the husband of more than one wife, and are the children made unhealthy thereby? If we find that plural marriage does not produce sickness among its offspring, we must conclude that it is not unnatural. To demonstrate its results we must refer to the children of the ancient polygamists, and see if they were weak and degenerated any more than were the children of monogamists. Readers of the Bible will be able to judge of this matter by referring to what is written concerning the sons of Abraham, Jacob, Gideon and many others, and, also, by referring to the promise of the Lord respecting their offspring. Those who wish to satisfy themselves as to the results attending the practice of polygamy in the present age, would do well to draw comparisons between the monogamic and polygamic nations, and in doing so, they might advantageously refer to the North American Indians and others who are the polygamists of modern times, and who are living without the contaminating influences of the civilization of "social" society and monogamy. They will find that these Indian polygamists have good hair, sound teeth, sound bones, sound lungs, and in every other way are well developed; and when they seek to take care of themselves, physically, they are comparatively free of many diseases to which civilized monogamists are subject. So strong and healthy is the female class of the Indian race, that a few hours after a mother has given birth to an offspring she will pass on her journey with her babe in her arms, and the man on foot will run down the fastest horse. They are also equally noble as to chastity amongst themselves.

How is it with monogamic nations? It is almost useless for me to say. The medical authorities can tell the sad story. Still more lamentable is it to find that science is brought to bear to prevent the production of offspring, and not only to prevent, but to destroy; and at the present time, both in America and on the continent of Europe, preventatives are publicly advertised and sale thereof permitted,

and not interfered with by the great legislators of the day. This abomination is not only permitted, but house of ill-fame are licensed, and scientific men provided to prevent nature from destroying such abominations from the earth. Does nature revolt at the practice of polygamy, and bring disease upon the man who has more than one wife? No, it does not; but by the one woman associating with many men, it does, and produces the social evil, which destroys the vitality of the human race. It saps their very existence, by introducing various diseases and causing decay, which not only lurk in their veins, but may be transmitted to their posterity for several succeeding generations. Which of the two, therefore, is natural,—a man having a plurality of wives, or a woman having many associates? There are many other differences which follow, morally,—for instance, one man may be the father of many children, by many wives, and yet he will be the father of each one of those children, and their mothers can claim him as such, but if a mother should have a babe after association with more than one man, no one man would be able to know his own child, neither could the child lay claim to either of his mother's associates as his father. What a difference such a relationship of species would make in society. The true love of a father for his children would not be known, and woman would become a slave to the passions of man; but a man to be the father of many children, when in accordance with a just law of limitation, would, on the contrary, bring forth that noble and generous feeling of the heart which none but noble parents can understand, and would create within him a physical energy to provide for, and take care of those entrusted to him through the mercy and purpose of God.

Ought there to be any limitation as to the amount of such cares a man shall take upon himself? Yes. Can this liberty be abused? Yes, and that, too, to a very great extent. No man is fit, as I have before stated, to undertake the obligation of women, without their full consent, and then only in accordance with some well defined law given by direct revelation from Heaven, or the experience of ages, and under the administration of those who are able to judge and are endowed with proper authority. If, however, after undertaking such obligation, it is found that the man has abused the order of plural marriage, laws ought to exist which shall liberate the wife, or wives, of any such persons, and permit her, or them, to marry another man, or men, of their choice.

Men and women are agents in their own particular spheres, and being such ought to be governed by moral laws pertaining thereto. We find that there are times when woman, by her nature, is better left to a retired state of life; hence, as was said by the angel to Joseph of old, "See that thou knowest her not until after the child is born." Had he have broken that command, no doubt some evil would have resulted therefrom. Nature has not provided man and woman with equal desires or feelings, and to force woman to respond to the promptings of man's nature under all circumstances, would be unnatural and, consequently, would have an injurious tendency. Some persons might inquire, Do you wish to infer that a man shall have wives solely to gratify his passions? No, far from that, for when a man marries for that purpose only, he becomes a slave to himself, and may be likened to the individual who merely gathers together the materials of a building without any view to completing the structure, but often spoils that which he collects. It is necessary, however, that materials should be gathered and used, but not wasted, for without them no house can be built.

Some men ought never to marry. Such as are vitally incapacitated should not be permitted to enter the marriage state, neither should a man undertake the burdens of another when he is not able to conduct himself and carry his own burdens of life; for how can a man add to his load with profit, when he is not able to carry that which he already has? If such men were permitted to marry, they would only produce offspring like unto themselves, and would have a tendency to reduce mankind, morally and physically. It may be asked, Will polygamy prevent

all the evils in society? No; neither will it create any more evils than has monogamy. Polygamy will have a physical and a moral improvement, and will, when properly observed, stop many evils of which monogamy is the promoter. Mankind might, if they would, by the aid of polygamy, add to their own physical and moral development, as much as they do to the physical development of others of the creatures of God.

Marriage is an order instituted by God through direct revelation, but that of producing or propagating our species is of ourselves, a part of our nature, without any special moral law of which we have any account regulating the same. Inasmuch as man is a moral and social being, and gifted with reason, by which he possesses great self-power, and by which he is distinguished and placed at the head of creation, it is necessary that he should be governed by moral and social laws, given by direct revelation from heaven, as well as all wholesome laws made through the experience of ages.

A JUDGE HOLDS THAT A MAN CAN HAVE TWO LAWFUL WIVES.

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Letters have been received by eminent counsel of this city, from citizens of San Bernardino — lawyers and others—craving advice and assistance in an effort to settle perhaps the most perplexing question yet born of the new law codes. The question and the case in which it arose, are alike passing strange. The question, as suggested in the caption above, is: "Can a man have two lawful wives in California, under the new law codes?" The case is that of the People vs. Oades. It has been decided in the County Courts of San Bernardino and the decision settles the aforesaid question in the affirmative, so far as that Court is concerned. Time was when Mormonism flourished in San Bernardino County. Is it about to re-erect its throne there?

An Englishman, named Oades, of good education and address, located in the county named about two years ago. He was alone, but it was not long before he found it was not well for him to continue so. He met a young widow of great beauty of mind and person—Mrs. Nancy Foreland—with whom he became, pardonably enough, infatuated, and who, to his joy, reciprocated to the uttermost fullness, his devotion. In due time they were married, and settled upon a choice piece of land which Oades had purchased in Temescal township, in that county. This was in January last. One of the fruits of the union is a child, now about a month old. The married life of the twain opened auspiciously and continued prosperously. Oades was contented with his bride and farm, which he cultivated diligently. His wife was faithful and industrious, admired as much for her qualities as a housewife as for her loveliness, which, indeed, is of that type which needs not the aid of foreign ornament, but is, when unadorned, adorned the most.

Ten months of wedded life passed smoothly by on this peaceful farm:—

So calm the moments scarcely seemed to stray,
And yet they flew like happiness away.

About two months ago a woman, accompanied by three children — two boys and a girl, the eldest nearly grown to man's estate—put in an appearance at the quiet town of San Bernardino. The mother's locks told of the winters through which she had passed, while her features showed that her's had been a hard fate and that she had been a life wanderer. She soon made known the cause of her presence; she was looking for a man named Oades, who, she had heard, was living there or near there. Being directed to his cosy farm-house, she quickly turned her steps thither with her children. The wanderers reached at last their destination. The door was opened to them, and closed behind them. It is still closed upon the extraordinary scene which must speedily have followed. Let it remain closed,

that peering eyes may not gaze upon the unparalleled spectacle. The door is wide open, however, to later developments, which will be briefly disclosed.

VICTORY, NO. 1.

Temescal township is like every other California township in one respect; everybody knows everybody else's business. Shortly after the unknown woman with the three children found a home under the farmer's roof, it was generally understood that Oades comported himself towards them as a husband and father. The indignant neighbors, which phrase includes all the meddlesome busybodies, as well as all the severely virtuous people of the vicinity, sent up a long howl over the open profligacy which was being practiced before their very eyes. A criminal complaint was filed before a justice of the peace, one Billings, charging Oades with open and notorious cohabitation and adultery, under the act of March 15, 1872. Oades would not have got off like the lawyer, Mace, of this city, because his cohabitation with the strange woman *was* open and notorious, had he not introduced in his defense documentary evidence of a rather binding character, which took all San Bernardino by surprise. He proved that the woman was his lawful wife, having been married to him in England twenty years ago. From England they emigrated to New Zealand, where their children were born. This evidence could not be rebutted, and the charge of adultery was dismissed. Oades then returned to his two wives.

VICTORY NO. 2.

A few days later he was taken before the same justice, charged, this time, with open and notorious adultery with Mrs. Nancy Foreland — Mrs. Oades, No. 2. On this trial the consternation which Oades threw into the camp of his persecutors was something beautiful to behold. Assisted by the best of local counsel, and armed behind the bulwarks of the new law codes, he "foiled their wild rage with steady skill." He, or perhaps, more properly speaking, his lawyers, took the ground that even if all the facts alleged by the prosecution were admitted, a conviction could not be had in this case under the second subdivision of the sixty-first section of the Civil Code. It is there declared that "the marriage of a person having a former husband or wife living, is void, *unless* such former husband or wife was absent and not known to such person to be living for five years immediately preceding such subsequent marriage—*in which case the subsequent marriage is void only from the time its nullity is adjudged by a proper tribunal.*"

The justice, upon examination, said this proposition was too clear to be disputed, and the only thing for the court to consider was when Oades married Nancy Foreland, had Mrs. Oades No. 1 been absent and not known by Oades to be living for five years immediately preceding. Oades then introduced this romantic history:—

About eight years ago he was living with Mrs. Oades No. 1 and their three children, in Wellington County, New Zealand. Their residence was on the frontiers. Having gone on business to Victoria, the Maoris, a native tribe with which the English were at peace, made an inroad into the settlements without warning. Returning, Oades found his buildings burned, his fields laid waste and his family gone. In the smoking ruins he found human bones, which settled his doubts as to the fate of the loved ones. He stayed amid the scenes of his desolation for over a year, then turned his back upon them for ever. He came to California, living in various places until his advent at San Bernardino two years ago, as stated.

The Court on this held that Oades had been ignorant of the existence of his wife for more than five years, when he married Nancy Foreland. The accused again returned home in triumph.

VICTORY NO. 3.

A trial for bigamy was the next thing in order. On the advice of the District Attorney Cokeman, the Grand Jury indicted Oades for bigamy. At the trial, as may well be imagined, everybody was present with his wife. Oades was present with his two wives. The District Attorney made an eloquent plea for conviction, quoting

enough Latin to crush any man less strongly entrenched than Oades. Admitting that the accused was ignorant of Mrs. Oades' existence when he took a second rib, his voluntary cohabitation with both women, after learning the facts, was to be taken as conclusive proof of a guilty intention *abinitio*. *Acta exteriora indicant interiora secreta.*

But all the District Attorney's eloquent Latin was thrown away. The defendant's counsel appealed to the Penal Code, which provides that no person shall be held guilty of bigamy whose husband or wife had been absent for five successive years without being known to such person as being living. The learned judge said he could not get around this provision.

A third time Oades walked forth from the court room flushed with victory, and escorting his two wives to neutral grounds.

The excitement and disquietude which prevailed in San Bernardino over this "terrible scandal" may, indeed, be better imagined than described. The San Bernardino lawyers have almost contracted brain fever in trying to ascertain a legal way to remove the "awful reality." Believing in the law maxim, "that for every wrong there is a remedy," and having despaired of ever finding a remedy for the awful wrong aforesaid, they have, as stated, appealed to shining lights of the San Francisco bar, and also to one of the code makers, for advice. In their distress they have the sympathy of the people of every section of the Union but those of Utah. Funny, will it not be, if they fail to beat Oades and his lawyer in the end? Our most serious regret, in detailing the history of this matter is, that we have not learned the name of Oades' lawyer. His fame is sure to spread abroad "wide as the waters be."

VICTORY NO. 4.

P.S. Since Oades was acquitted of bigamy, it has been contemplated to institute a suit to dissolve his second marriage; but the Civil Code, Section 83, Subdivision 2, declares that an action to annul such a marriage can be brought only by one of the parties to the second marriage, or by one of the parties to the first marriage.

Oades will not bring such a suit, nor will either of his wives, who get along together amazingly well, under the circumstances.

What next? Hurrah for Oades!—*S. F. Post, Dec. 22.*

A CAUTION TO OFFICIALS.

—o—

In the *News* of Saturday (Dec. 22,) was a Washington dispatch for the especial benefit of federal officials, and lest they pass it by unnoticed, perhaps it will be well for us to reproduce it prominently, thus—

"Secretary Delano warns Territorial and other officers that absence from their post without special permission will be considered as a resignation, and he says that any officer asking leave of absence will accompany the request with a statement of the cause for making such request."

We do not know whether federal officials know it or not, but the only legitimate object of their appointment or official existence is the service of the people within the purview of their official duties. Public officials of any kind, whether popularly or legislatively elected or executively appointed, are the servants of the people, owing faithful service to them, and have no right to leave their duties and fields of labor *ad libitum*. Different federal officials in this Territory have got into a habit of leaving their duties and running off here or there, on a stumping political mission, or off to Washington lobbying and logrolling, just when they please. Such unfaithful officials deserve to be cut off promptly with a nickel, and sent about their business, and men of greater faithfulness appointed in their places. Very likely the dispatch quoted was intended specially to hit these Utah absentees, who are as willing to draw their pay as they are to run away from their field of official labor.

It may do them good. Some of them are not very susceptible to any delicate hint, but this intimation of contingent official decapitation may have some effect upon them. A federal official should be dead to politics, so far as permitting them to hinder the faithful performance of his official duties is concerned, and the sooner public officials are authortatively taught this the sooner will the country be more faithfully served than it is.—*Deseret News.*

PROVO.

Provo City, the chief town of Utah County, and Ogden City, the county town of Weber, are now within easy visiting distance. But a short time ago Provo was "way down South," and a *terra incognita* to the majority of our citizens. Now, in consequence of the extension of the Utah Southern Railroad, the people of either city can visit the other without inconvenience and both be profited by closer acquaintance.

Provo is 49 miles south of Salt Lake City. Starting at 7 a.m. the traveler is carried over a well-ballasted, even, broad-guage road past Little Cottonwood, Draper, Sandy, Lehi, American Fork and Pleasant Grove to the present terminus of the road in three hours and twenty minutes. And if he desires to return the same day, has a couple of hours before him in which to take a glance at the principal features of the place. He will strike at once for the Provo Woolen Factory, because that is not only a point of interest to the city and county, but to the whole Territory. Passing by several handsome houses, prominent among which are the residences of President Young and Bishops Smoot and Miller, noticing the fine Court House on the right, the elegant meeting-house on the left, and the large co-operative store in front, he comes to a collection of substantial buildings which, by the sound of machinery and the quantity of wool spread around to dry in the sunshine, he knows to be the place he is searching after.

The main building is of rock, four stories high, with a half Mansard roof covered with patent roofing. It is 140x60 feet, with a projected stairway, surmounted by a tower 30 feet above the roof. The upper story is used for the preparation of wool, of which a large quantity is on hand. The prepared wool is conveyed to the floor below, through flumes which deposit the material just where it is needed for carding. On this floor are 27 carders, two pickers and two renovators. The story beneath is the spinning room, where three large self-acting mules with 720 spindles each, and one hand-mule of 360 spindles perform their work with the unvarying regularity of first-class machinery. On the first floor there are 21 narrow looms, 11 broad looms, one shawl fringer and one cloth dresser. When the factory is run to its fullest capacity there will be 115 looms at work. The finishing house is of adobies, 70x30 feet, two and a half stories high. On the first floor are two washing machines, four fulling stocks, one brusher, two shears—one narrow, the other wide—two large screw presses, and three gigs. The upper part of the building is used for sales rooms. Another adobie building of two and a half stories, 140x30 feet, is used for store rooms, carpenter shop, boiler house and machine shop, in the lower part and for wool store and assorting rooms in the upper part. The dye-house is a frame building, 60x30 feet, and contains one large new patent self-washer, with a capacity for washing 1,800 lbs. of wool per day; a "wizard" or hydro-extractor run by steam, for rinsing, &c.; two large dye vats, capable of dyeing 1,400 lbs. of wool per day; and other dye tubs. The steam for the dye house is supplied by a 50 horse-power boiler, by which also through four rows of 1 inch piping around the rooms, the mill is heated. In connection with the boiler is a circular stack of burnt brick, 100 feet high, and 10 feet in diameter at the base.

The machinery in all these buildings

is run by water-power from a canal, made last spring, half a mile long and twenty feet wide, which drives two turbine wheels, one 35 inches and the other 26½ inches. The establishment is under the practical management of Mr. F. X. Loughery, a gentleman of experience, ability and good common sense.

Cloths of various kinds of most excellent quality, are manufactured at this factory and find ready sale. Just as it is at the Brigham Factory, the demand exceeds the supply. Those who have visited the principal woolen factories in the United States, pronounce the Provo factory equal to the best. In most of the cloth manufactured in this Territory, a lack of lustre and finish is noticeable, and is perhaps the principal, if not the only objection that can be offered against it. Hot-pressing apparatus is about to be imported for the Provo factory, when this objection will be met and overcome. Provo, Utah County, and the entire Territory may be proud of this extensive enterprise, and to see it, it is well worth a trip on the Utah Southern to its present terminus.

The Court House is a very fine brick building, with stone basement 50x50 feet, two stories high, handsomely finished, with spacious court-room, offices, and all conveniences for the county business.

The meeting house is of adobies, 85x48 feet, with vestry attached and surmounted by an elegant spire. The interior is finished and fitted up with taste and due regard for the comfort of public assemblies.

The Timpanogas University, two blocks southeast of the factory, is a great feature of this important city. It is a two-story brick building 70x44 feet. The University is ably conducted by Prof. W. N. Dusenberry, assisted by Messrs. J. E. Booth and Frank E. Stone.

There are other objects of interest in this city of 4,000 inhabitants, with its wide streets, pretty cottages, pleasant orchards, and splendid view of Utah Lake, but a two-hours' visit gives little time to see them. One place, however, every visitor must take a peep at—the office of the *Provo Times*. It is in the upper room of the Cluff building, and here Messrs. R. G. Sleater, O. F. Lyons and J. T. McEwan, editors, proprietors and practical printers, publish a lively daily newspaper, which is well patronized by the Provo people. With new material, a good job-office, pluck, determination and ability to work at the table or the case, what can hinder the success of the proprietors of the *Times*?

On the way back to Salt Lake, one notices the smelters at Sandy Station, where the ore from the Cottonwood and Bingham mines is transmogrified into bullion, and is stirred with pleasure at the sight of the beautiful little engine and cars of the Wasatch and Jordan Valley narrow guage railroad, loaded with passengers and lots of ore from Cottonwood, come rolling into the station to connect with the Utah Southern; and the Bingham Canon Railroad, also narrow guage, leading out to the mines in the western mountains. Who would have believed in the possibility of such a sight, ten years ago? Who can fully predict the changes to come over Utah in the next ten years? Progress is the watchword of the age, and Utah is not behind the sturdiest of the States, considering her age and opportunities. In proof of this, take a trip on the Utah Central and Utah Southern, and mark well what you see on the way from Ogden to Provo.—*Ogden Junction.*

RELIGIOUS ACCOMMODATION.—The *Nonconformist* publishes some interesting statistics as to religious accommodation in the towns of England and Wales. It appears from them that in 125 cities and boroughs, with an aggregate population of a little over 6,500,000, the accommodation supplied by the principal religious bodies is as follows: Church of England, 1,204,877 sittings; Wesleyans, 376,738; Congregationalists, 349,459; Baptists, 251 691; Primitive Methodists, 150,015; Roman Catholics, 147,145; United Methodists, 122,444; Presbyterians, 82,641; New Connection Methodists, 77,558; Unitarians, 42,549; Society of Friends, 32,401; Calvinistic Methodists, 30,810; Plymouth Brethren, 22,460; Bible Christians, 10,183.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 27, 1874.

THE RESURRECTION.

"Blessed are the dead which die in the Lord."

THERE is no subject embraced in the Gospel, or plan of salvation, that claims a higher consideration from those who have entered into the bond of the New and Everlasting Covenant, than that of the resurrection. It is the door of communication between mortality and immortality, the change from corruption to incorruption, the re-union of body and spirit, and the preparatory work of eternal reward and punishment. The resurrection is the grand awakening from a temporal death to spiritual life, in which condition we shall be enabled to review our past lives, everything of an important or trivial character being vividly brought before our minds, and having a bright recollection of all our good and bad deeds. Without this Heaven-planned order we could never hope to become as God and Christ; our bodies being "sown in corruption" would dissolve and waste away, while our spirits would be unable to attain to the knowledge and perfection of the Deity.

By the fall of our first parents death came into the world—the separation of body and spirit—but by the sacrifice and atonement of the Son of God, pre-arranged in the grand council of heaven, the effects of Adam's transgression were removed from the human race, and as Paul has said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Had not the sacrifice for man been made, our natural bodies could not be redeemed and resurrected, "for," as Paul again says, "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Paul reasons by the Spirit, in his epistle to the Saints in Corinth, that Christ came to fulfill this purpose—the ultimate resurrection of the body in the likeness of His own resurrection, He having arisen endowed with the same attributes he possessed while sojourning among men. The Apostle said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised." Paul has explained that if Christ had not risen from the dead, men must be still in their sins, and that those who had fallen asleep in Christ must, as an inevitable consequence, have perished. But the Apostle

had a higher and a more sure hope in the virtue and efficacy of the great Atonement than some of the primitive Saints, it would appear by the words of Paul, to have possessed at that time, and it was to strengthen their faith in the hope of a glorious resurrection that he taught this principle to them. Said he, "But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." The Apostle Peter, likewise, gives us the assurance of a resurrection from the dead, by the atonement and resurrection of Christ. Even before the advent of the Savior, the doctrine of the resurrection had been entertained and viewed, by Prophets who had lived many hundreds of years before the Christian era, with hopeful and joyful anticipations. Job, in contemplation of this source of eternal happiness, and animated with the comforting assurance of its certainty, said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Daniel has also said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." David, Ezekiel and many others have viewed with rapturous expectations the glories of the resurrection, made possible to the human family by the advent and sufferings of the Son of God.

Professed Christians acknowledge and accept the mission of Christ, that he came to confer on Adam's race the glorious benefits of a resurrection unto eternal life, but as to the practical character of that blessing and the requirements which are associated with its enjoyment, as, also, the realization or knowledge of its action on the resurrected, and who among those to be made partakers of its effects shall be counted worthy to receive of its highest gifts, or who shall awake to the realization of unworthiness and everlasting shame, are matters that few are familiar with, and, indeed, few have sought to properly appreciate and understand. As in the case of a great many other principles and doctrines relating to the plan of salvation, that of the resurrection is obviously misinterpreted, or misunderstood, by a vast majority of those who profess to be believers in the Atonement and, consequently, the resurrection. Judging by the actions of men, it might reasonably be inferred that there is not attached to the resurrection that significance with which it was undoubtedly regarded in ancient times, by the people of God. The superlativeness of Christ's work was appreciated by, and made the theme of Prophets, Apostles and Saints who have at different periods dwelt on the earth. The magnitude of the sacrifice, and the relative happiness it would ultimately confer upon man, were sought to be properly understood and acknowledged. Then the blessing of the first resurrection was considered to be within the reach of only a few, and demanded the greatest amount of faith and sacrifice on the part of man, before he could participate in such an inestimable privilege. The glories of Christ's work are now to be obtained on far easier terms than formerly. Scarcely any effort is required to entitle all mankind to the full enjoyments of the resurrection. Jesus will be only too glad to accept mankind on their own terms. He has done all that is necessary to reconcile the Father, and if we only go to church, or chapel, and repeat the long, sanctimonious and meaningless prayers that are set down in books, we are to be resurrected with the martyred Saints of old. These are the assurances that are given to us in

this "enlightened" age, when Prophets are despised and revelation is a reproach. Paul, in describing the faith by which the Prophets and Saints of various periods had performed many mighty works, and by which many would hereafter be counted worthy of a glorious resurrection, said, "Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." These women, at least, it would appear, seemed to entertain a far different view of the requirements involved in the first resurrection, than is apparently entertained by one-half of the world at the present day. Their hope of a "better resurrection" was made doubly sure by enduring torture and refusing to accept deliverance. We would not infer from the words of the Apostle, that in order to secure a better resurrection we must necessarily endure physical torture. The idea is clearly expressed that women had suffered bodily affliction, and even, perhaps, death, to deliverance at the expense of losing a part in the first resurrection.

The restitution of such as have been beheaded, and otherwise suffered death in defence of the Gospel, will first take place. They will again possess their bodies, but this time free from the seeds of corruption and death,—pure, healthy and vigorous, with all their faculties unimpaired and perfect, with a bright and clear vision of the past and a perfect knowledge of God and his son Jesus. Such will have the power and authority to assist the Father and Son in their great work of judging the world, and especially those generations in which they took an active part in preaching the word of God and by which they were martyred. John, the Revelator, says, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." The martyred Prophets, Apostles and Saints will be the first to partake of the fruits of Christ's sacrifice. Others, who have been true to their God, and worshiped not the beast or the image, will follow in the glorious work of restitution. There are harmony and justice in the works of God, so that none need fear for the reward of their faithfulness. All the righteous in their order will, in the flesh, see God. But what shall be said of those who have rebelled against the authority of God, rejected the plan of salvation, made war with the Saints and killed the Prophets? Their resurrection will be an awakening to their awful position before God, and in their bodies the seeds of death will still remain,—they are those who "shall have part in the lake which burneth with fire and brimstone, which is the second death." Until the expiration of the thousand years referred to by John, when the righteous are to dwell in the society of Jesus, and when cities and temples shall be built to his name, the bodies of the wicked and rebellious and those who have sown to the flesh are to remain in corruption, while their spirits are waiting, in the deepest anguish and self-reproach, for deliverance. Happy indeed will be they who have part in the first resurrection, for they shall no more suffer the pangs of disease or the sting of death. They have gained the victory and are subject to eternal life, free from the turmoil and strife of the world and its concomitant evils and corrupting influences: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be

Priests of God and of Christ, and shall reign with him a thousand years." The righteous will be brought forth from their graves, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first," and, as the Prophet Daniel has said, "awake to everlasting life."

Those who die in Christ with the assurance of a part in the first resurrection will not be those of modern professed Christians who cry aloud "Lord, Lord," and keep not His commandments, and who make long prayers and "disfigure their faces," like the Scribes and Pharisees, to appear unto men as devout worshipers, but who in their hearts are hypocrites; but they who die in Christ are such as have lived in the light and example of Christ and have endured in the flesh persecution, affliction and death for his sake. The latter have sown in the Spirit and will reap the fruits of the Spirit, while the wicked, on the other hand, have sown to the flesh and will reap corruption. The bodies of the latter will remain in the dust of the earth to be trampled on under the feet of the righteous, during the period of the millennium, and will only be restored to their imprisoned spirits when they have become repentant, humble and loyal to that God whom they before rejected. They will never, however, be able to overtake the righteous, no matter how near to God they might hereafter live, and they will forever remain inferior in knowledge, power and dominion, to those who in their present estate have maintained their integrity. Their sins and consequent disgrace will live throughout all eternity, and be an everlasting reproach upon them.

When the Son of God again comes it will not be to plead with men as before, but it will be to deliver the righteous out of the hands of their enemies, and to deal out to the latter the fruits of their rebellion and warfare against his Kingdom. His coming will be the sign of the resurrection and the great restitution of all things. The wicked will then be slain, the righteous delivered and those of the just on the earth will be quickened from mortality to immortality, the earth purified and made whole, and all things restored to their perfection and pristine form and beauty. The Apostle Peter, in the Spirit of revelation and prophecy, refers to this time, and says, "And He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy Prophets, since the world began." From the creation to the time when Peter was speaking, Prophets had had their eyes fixed on that event, when the Savior should come to fulfill his work and restore all things to their proper order. This consummation of God's grand purposes must begin with a work of preparation. There is no written prophecy from which can be drawn any idea of the exact time when Jesus shall come again to the earth, for He has said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only, but as the days of Noah were, so shall also the coming of the Son of Man be." Prophets are to go forth and warn the inhabitants of the earth and to preach repentance and salvation, as did Noah, in obedience to the word of God, before the deluge, and as John the Baptist also did when he went into the wilderness of Judea, crying, "Repent ye, for the kingdom of heaven is at hand, for this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." A similar proclamation is to be made before the second coming of Jesus, to prepare for the great

events which are to take place in connection with His coming. The Prophet Isaiah describes the change that is to take place preparatory to the coming of the Redeemer, and says, "Comfort ye, comfort ye my people, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins,—the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed and all flesh shall see it together." This is the substance of the proclamation that is to be made to all the world, before the Son of man comes to perfect his work, and this is that, with much more that has been spoken of, which is to be performed before the earth is restored to its original form and beauty, and before the Saints, or those who shall endure to the end, shall possess the earth and dwell with Christ for a season of intense happiness. We read in the revelations given to John, that this commission to prepare the way of the Lord and restore to mankind the Gospel of salvation, is to be given by the voice of an holy Angel. John says, "And I saw another Angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."

The Angel has appeared, the work described by holy men of God is in progress, the coming of the Son of Man is near at hand, for the signs spoken of by Him as to be indicative of his coming have appeared, and the proclamation has gone forth. While they who accept these things are obedient to the revelations of God and are preparing themselves for the events which will surely follow the heavenly message, the wilfully disobedient, scoffers and scorners, hypocrites and liars, modern Scribes and Pharisees who are known by their works and determined opposition to the revealed will of God, and all others who have sown to the flesh, will be caught in their sins, by the appearance of Jesus in clouds of glory—who "cometh as a thief in the night"—and be utterly destroyed and wasted away. J. C. G.

ABSTRACT OF CORRESPONDENCE.

—o—

SCANDINAVIA.—Elder Samuel Johnson, one of the latest arrivals from Zion, and now laboring in Sweden, writes to us, under date of the 12th inst., and says,—"We arrived at Hamburgh on the 28th November and at Copenhagen on the 29th. We were well received by Prest. C. G. Larson and others of the brethren. We remained two days with them and attended two meetings. We received our appointments: brother K. Petersen to labor in the Copenhagen Conference; John Oblad in the Stockholm Conference and myself in the Gottenborg Conference. I arrived here Dec. 9th and reported myself to bro. N. P. Lindel (of Plain City), Prest. of the Conference. I formerly lived in this city for 14 years and have many friends and acquaintances. Some of them are glad to see me, invite me to their homes, and attend our meetings. There is more religious liberty here now than there was 15 or 20 years ago, and, con-

sequently, I can have more freedom in bearing testimony of the great latter-day Work. I trust that some will receive the Gospel, through my labors. As a general thing, however, people prefer to converse on the things of the world than they do on religious matters. There are a few Saints in this city who seem to do the best they can to sustain themselves in the Work, as well as the Work itself and the Elders. I am glad to receive news from Utah, and was especially pleased to hear lately that our Delegate to Congress had secured his seat."

A WOMAN'S RIGHT.

As a gentleman was conversing with a lady, traveling between New York and Boston, upon woman's rights, in the course of the conversation he asked her what she thought about woman suffrage, to which question she replied very sensibly as follows—"Neither suffrage, nor better wages, nor higher education would ever make a woman thoroughly satisfied or happy. What she needs, most of all, is the right to have a husband and children of her own."

It is not so very certain that even a husband and children of her own would make a woman thoroughly happy, for old Cobbett very shrewdly indicated a great fact when he wrote that most women are at times misery-makers. Many of them do indeed seldom seem to be happy except when they are miserable, and, if they have no troubles of their own to fret and stew about, they are very forward to fret and stew over the troubles of their neighbors. This appears to be a constitutional peculiarity of most if not all women. But there is another fact in this connection, and that is, that very few people, either men or women, know how to make themselves happy, even when they have most favorable opportunities and abundant resources. The bee extracts honey from every flower it visits, but human nature seems to be so perverse or so weak and so destitute of wisdom as to pass by the sweets of life, some of which may be found perhaps in every condition, and to linger around and feast upon the bitternesses, which also one need not go far to find at any time, whatever one's station or circumstances may be. Take the first man and woman one meets, with fair physical and intellectual endowments, and capable by daily labor of earning a comfortable livelihood, and instead of that man and woman making the very best of their positions, employing their time and energies in developing their own legitimate resources, and enjoying the happiness which is certainly within their reach, ten to one the first thing we know we find them the slaves of their own endowments, their own passions, indulging in murmuring, complaining, and repining over their own lots, and envying the condition and advantages of others, and thus doing what they can to make themselves miserable. How foolish this is! Yet, as a rule, it is a folly that everybody, male or female, is guilty of, more or less, so that this idea of being thoroughly happy, if really representing an attainable condition in this mortal life, is very far from being realized, and in most cases it is this unwise course of the individuals themselves that keeps them from approaching very much nearer than they do to a realization of this ideal, but much yearned for thoroughly happy condition.

Notwithstanding all this, there can be no doubt that well ordered marriage, with the natural olive branch results thereof, do afford to a woman a vast amount of satisfaction and no little happiness, and it can not be denied that the desire for those blessings is a controlling passion, a most powerful instinct with all well endowed women. It is the duty of the legislature and of the State to see that this instinct, this passion be not unnecessarily checked, hindered or perverted,

but that it have fair and free course, under judicious regulations, for development and satisfaction. This desirable condition exists in very few communities in the world. What is commonly termed civilization does not favor it, but in many respects exerts an influence in the reverse direction, which we are sorry, very sorry to see.

The *Woman's Journal*, in noticing this subject, admits that to have a husband and children of her own, is one of the conceded rights of woman, as a congenial partner and a happy home are an inestimable gain both to men and women; but urges that society does not offer sufficient opportunities of obtaining those things; that thousands of men and women lived single from want of social opportunities; that next to the abuse of alcoholic stimulants, celibacy and its concomitant, licentiousness, are the greatest bane of society, yet that an unhappy and unsuitable marriage is far worse than none; and that marriage can be promoted and ennobled by institutions which bring the sexes together in the daily pursuits of life.

We may remind the *Journal* and the public generally, also, that these vexed questions no longer vex the souls of the women or the men in this Territory, as woman suffrage is a fact here, and in no community is the right of marriage and of having children more freely conceded to women than in this Territory. In the first of these matters Utah stands the second commonwealth in the Union, and in the last and most important she stands a clear head and shoulders above every other community in America, or in Europe, or in the "civilized" world.—*Deseret News.*

UTAH NEWS.

From the *Deseret News*:—

The very fine school-house in the First Ward being nearly finished, religious services were held in it, for the first time, yesterday, (Dec. 20th), when large congregations assembled, both in the afternoon and evening, many attending from other wards at the first meeting, it having been announced that Elder Orson Pratt would preach. He delivered a discourse on the "Resurrection of the Dead." The new school-house is a great credit to Bishop Warburton and brothers Samuel Allen, Joseph Booth and James P. Van Tassell, the three latter being the trustees of the First School District. These four brethren have been indefatigable in their efforts to forward the good work of providing so excellent a place for the educational purposes of that portion of the city. They have been nobly backed by the people generally, who, with some few exceptions, have paid their assessments without grumbling. This liberality and good feeling have not only been manifested by residents of the district, but also by property-holders who do not reside there. The school-house is built of brick, is 18 feet from floor to ceiling, and is 30 feet by 50 feet, outside measurement. There are four large windows, of a dozen lights each, on the north side, two on the south side and two in front, and the windows have paneled casings. There is a large double door at the front entrance, which is surmounted by a fan-light, composed of two oval-shaped panes of glass. The plastering of the interior is completed, with the exception of the finishing coat, which will be put on within a few days. The cornice, which is in process of being cast, will be a splendid piece of ornamentation, three feet in depth. Besides, the ceiling will be thrown into plaster-work panels, and there will be several ornamental centre-pieces, from which the chandeliers will be suspended. The children of the district met at the new school house last Friday, when a large number of prizes were distributed among them. Brother Paul Harrison will shortly open school in the old school-room, but will move into the new one as soon as it is finished. The wood-work of the new house is to be nicely grained, in imitation of oak.

Brother C. H. Wheelock called on us to-day. He is on the way to make a visit in Weber County. He states that a theological school, with Edward Cliff President, and two assistants, has been organized at Mount Pleasant. Money there is scarce, but everybody is feeling well, as well as others anywhere he has traveled. They have plenty of good eatables. At one meeting the people donated 5,200 bushels of grain towards extending the Utah Southern Railroad southward. They have also contributed largely for the St. George Temple, and sent their quota of hands—25—with the wherewith to sustain them while working on the building; 100 in all having gone from San Pete County. Prest. O. Hyde, although suffering considerably from sickness in the fall, is in pretty good health and spirits.—Dec. 31.

According to the statistics given in the mortuary report of the sexton, for 1873, in to-day's *News*, the mortality of this city was at the rate of 2.155 per cent., or 21.55 per thousand, allowing 20,000 for the total population of the city. The total number of interments in the city during the year 1873 was 513. Of these 87 were of persons brought to Salt Lake City from country places, and 35 transients, deducting which leaves a resident mortality for the year of 431.

On the afternoon of Friday, Jan. 2nd, just at the time that heavy wind and hailstorm arose, Mrs. Sally W. Phelps, relict of the late Judge W. W. Phelps, aged about seventy-seven years, went into the yard at the rear of her residence, opposite the Townsend House to get a bucketful of water. While thus engaged three of the skylights on the roof of Mitchell and James' workshops were blown from the roof of the latter building. One of the workman who was looking out at the window at the time saw one of the sash fly past her and he thought, hit her. About the same instant she fell to the ground, and before she could be reached she had expired. Several pieces of fencing, signboards, &c., were flying around, driven by the wind in the locality at the same time, and may have struck her. The only bruise that appeared on the body of deceased was a spot on one side of her neck.

A storm of considerable violence blew up yesterday afternoon, (Jan. 2nd) and continued nearly the whole of the night. Before it broke over the city and while it was gathering in the West, there was something grand in the appearance of the battle of elements over the Lake. There appeared to be two almost opposite currents of wind blowing, and as they met columns of spray from the waters of the "Dead Sea of the West" were thrown high into the air among the clouds, which came rolling along from south and northwest on the wings of the wind. A biting hailstorm soon commenced and the snow began to fall, of which there was about six inches on the ground this morning.

From the *Salt Lake Herald*:—

On Christmas eve there was a party in the Grantsville City Hall, and after the company dispersed, about 3 a.m., fire was discovered. The alarm was given, but aid arrived too late to save the building, which was destroyed. We have not ascertained the amount of the loss.

The snow storm on Friday evening stopped the running of the street cars, and notwithstanding several men were kept at work shoveling snow off the track, it was not until about 4 o'clock last evening, that regular trips were made. To add to the difficulty in keeping the cars on the rails, the track was made the wagon road yesterday, thus packing the snow so firmly on the inside of the rails that in many places a pick had to be employed to loosen the ice sufficiently to allow the flange of the car wheels to go below the rails. The road was clear last evening, and the cars were making regular trips.

The merry sleigh bells were jingling about the city yesterday, (Jan. 3rd) and sounded prettily to one comfortably housed by a warm fire; but the ringing lost all its charms when the falling snow met the riders fairly in the face, and no matter in which way they drove, the sifting element was coming from that direction.

Chairs should not be covered with silk, but sat-in.

The barber's duty is twofold: he is a brusher of whiskers and a whisker of brushes.

Chicago has a female sexton, and she is charged with reserving all the best graves for the young men.

A Pittsburg coroner makes no charge where he sits on a young man who parted his hair in the middle. He says that his personal satisfaction is enough without the fee.

It is said that a farmer in Western New York has cleared 900 dollars by burying wooden Indian cigar-signs for a few months and then digging them up and selling them to colleges for petrified Mohicans.

POETRY.

A HAPPY NEW YEAR.

A happy New Year to the good and true,
In every land and clime,
Though their number is but a very few,
They'll govern the world in time;
Each winter's death and each summer's birth
Is bringing that time more near,
Then joy will come to old Mother Earth,
And she'll have a happy New Year.

Now the wicked rule, and the people mourn,
And toil from morn till night,
Enriching the men who with lofty scorn,
Dole out their weekly mite;
For human muscle is plenty and cheap,
Though food be ever so dear,
So the poor may struggle and want and weep—
God send them a happy New Year!

But the grand old Prophets of ancient times
Predicted that woe should cease,
That earth should be cleansed from her children's crimes
And be crowned with the fruits of peace:
That the laboring man should plant and build,
While plenty his toil should cheer,
Inherit the wealth of the land he tilled,
And smile on each happy New Year.

And the day of the poor and meek has come,
Their sun has begun to rise,
And its rays shine bright on a happy home
'Neath the blue of these western skies,
Where a "Mormon" host has prepared the way
With a Prophet as pioneer,
And the honest of every creed may stay
For many a happy New Year.

Farewell to departing Seventy Three,
And welcome to Seventy Four!
O may it be pregnant with liberty
For nations the wide world o'er;
May it bring to our Mountain State release
From the plots of the wicked here,
And be to all lovers of truth and peace
A glorious happy New Year!

"Ogden Junction."

DIED.

CLARKE.—At Cheltenham, Dec. 31st, of bronchitis, Elizabeth, wife of Thomas Clarke. Born Jan. 11th, 1805; joined the Church of Jesus Christ of Latter-day Saints March, 1842. She died as she had lived, a firm believer in the Latter-day Work; was long and favorably known among the Saints for her unwavering integrity to the cause of Truth, and now rests in peace, to await a resurrection with the just.—[Com.—Utah papers please copy.

JUDSON.—At Salt Lake City, December 31st, Lydia, wife of Benjamin Judson, aged 34 years. Deceased was a native of Bradford, England, and emigrated to this country in 1869. She leaves a husband and one child..—"News."

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